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THURSDAY, APRIL 17, 1845.

M. MOORE, PROPRIETOR AND PUBLISHER.  
VOL. XXX. NO. 16.—WHOLE NO. 1531.

## Religious.

For the Boston Recorder.

## PROFESSOR BUSH'S THEORY OF THE RESURRECTION.

We now turn our attention to the argument of the resurrection from scripture, which is the second and principal part of the book. Professor Bush enters upon the examination of those texts of scripture which teach, as well as those supposed by many commentators to teach, the doctrine of the resurrection, as one that is not afraid to compare scripture with scripture, nor scripture with reason. He shows himself at home in the Greek and Hebrew languages, and intends to call no man master. Having satisfied himself beyond a doubt, that his argument of the resurrection from reason cannot be overthrown, he finds no serious difficulty in explaining texts which, according to the letter, favor the resurrection of the body, so that these very texts support his theory, and go directly against the common theory. In this particular the Professor must have the credit of being a workman, but whether a workman approved of God, and that needeth not to be asked, there will be difference of opinion.

Of the numerous texts from the Old Testament commented upon by Professor Bush we shall notice but two, one in the book of Job, and the other in the prophecy of Daniel. Job 19: 25-27. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God: I shall see myself, and mine eyes shall behold, and another shall witness my reins be consumed within me.* The Professor "dissects" from any view which recognizes these words of Job as referring to the Messiah; and just so far as the evidence is weakened on this score, so far do they lose their force as testimony to the doctrine of the resurrection." p. 101.

The Professor closes his discussion of this passage with a quotation from Mr. Barnes' "elaborate commentary on this venerable book." Mr. Barnes gives it as his opinion, "that this passage has no reference to the Messiah and the doctrine of the resurrection." It has no reference to the doctrine of the resurrection, of course it cannot be used in proof of the resurrection of the body; and to show this we suppose was the particular reason of its being introduced by Professor Bush.

The next passage from the Old Testament which we are to notice, is in the prophecy of Daniel, 12: 2. *And many of them that sleep in the dust of the earth, shall awake: some to everlasting life, some to shame and everlasting contempt.* The Professor thinks "this brief passage contains, more emphatically perhaps than any other passage in the Old Testament, the germ of the resurrection doctrine." p. 131. He gives what may be considered a literal translation of the passage: "And many of the sleepers of the ground shall awake; these to everlasting life, and those to shame and everlasting contempt." "This however he thinks fails to express the nature of the distinction in the lot of the two classes which is intimated by the original." "He thinks the Hebrew does not sustain the rendering which intimates that the two classes awake." In his opinion the Hebrew makes the distinction to consist in the lot of those who awake to life, and those who do not awake at all. "In the context all are represented as sleeping: out of these all, a portion, (many) awake: the rest remain unawakened." p. 131, 2. The Professor gives his reasons for this rendering, and then gives what he considers the correct explanation of the passage, showing that the awakening is predicated of the many and not of the whole. "And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt." Since adopting this view, he has learned, and with great satisfaction, no doubt, "that this is the interpretation suggested by some of the Jewish schools, and is very ancient." p. 134. He comes to the very satisfying conclusion, "that this passage in its more legitimate and primary import, does not convey the idea of the resurrection of the body." p. 140.

In entering upon Professor Bush's scriptural argument of the resurrection from the New Testament, we begin with a long, and labored, and if we mistake not, to many, a "startling" discussion on the resurrection of Christ. He feels imperatively urged to a consideration of our Lord's resurrection, before entering upon an examination of those passages relating to the resurrection of his people, inasmuch as his "resurrection is in so many instances and in such a variety of ways brought into connection with theirs, especially as a pledge of it." p. 151. But what will be the surprise of many as they learn that Christ's resurrection body was not the body which died upon the cross, and was laid in Joseph's tomb, but was a spiritual body? And will they be any less surprised as they learn that Christ ascended to heaven first on the very day on which he rose from the dead, p. 156, and "at several other times, and indeed after each single appearance to his disciples, sometimes so that they only vanished from them, at other times rising visibly before them; so that the ascension on the fortieth day appears particularly important only because with it the regular appearance and communication to his disciples ceased." (Bibliotheca Sacra, Vol. 1, No. 1, Feb., 1844, p. 173.) "The inference from all this," says the Professor, "is obvious." "If Christ ascended to heaven first immediately after his resurrection, and repeatedly in the forty days subsequent, he must have ascended in a spiritual body. If he ascended in a spiritual body, he must have arisen in a spiritual body. Consequently the phenomena indicating a material body to the senses of the disciples must have been miraculously assumed. In other words, they were mere appearances." p. 162. We should find no particular difficulty in getting along with what follows his "consequently," if what precedes it must not be called in question. We have copied his quotation from a "disavowal of the German of Kunkel," published in Bibliotheca Sacra, and endorsed by him as containing his views of "the ascension." Now if this German theology may be appealed to "without if or an," as to the law and the testimony, we see no particular objection to his "inference" or his "consequently." The Professor evidently felt that he was treading where he would be watched with a jealous eye, and if the resurrection of the dead was to be such a resurrection as Christ's was, how vitally important to make out that he rose with a spiritual body. He was the first fruits from the dead, and all that follow, (that is as we understand him, all that rise from the dead,) will be as Christ was so far as the resurrection is concerned. For he says: "We cannot help regarding it" (the body of Christ), "as the true model and exemplar of the resurrection-bodies of the saints, with whom their mortality is swallowed up of life." p. 168.

While Professor Bush was upon "this profoundly interesting subject," and while everything in relation to it, seemed so plain and satisfactory to his own mind, and all tending to fortify his theory of the resurrection, and while he "knew not what resistance to offer to the conclusion that our Savior rose from the dead in a spiritual body," p. 167, we regret he should have passed without a special notice this declaration of the Savior to his terrified and frightened disciples: Luke 24: 39. *Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have.* We do not mean to intimate, that the Professor cannot so explain this passage that it will work into the frame work of his theory, like "a nail in a sure place." Still we wait that explanation of it, with interest, as we would know more satisfactorily how he disposes of the flesh and bones, which Christ said, *ye see me have*. To say that his body must have been a spiritual body, because several times he entered the room where his disciples were assembled, the *doors being shut*, p. 153, and then to say, "We have no difficulty in recognising a miraculous adaptation of the visible phenomena to the outward senses of the disciples," as in the case of their holding him by the feet and his commanding them to handle him and see that it was he himself, and not a mere intangible spirit void of flesh and bones—his commanding Thomas to put his hands into his wounded side—and his eating a piece of broiled fish, and an honey-comb," p. 154, looks a little too much like being hard pushed, or like taking that horn of the dilemma which favors a previous course of reasoning. But take which horn he will, is there any more or any less call for a *miraculous adaptation* in the one case than in the other? A material body could not enter a room; the doors being shut, without a miracle; no more could a spiritual body feel flesh and bones without a miracle. Which of the two cases shall have the miracle? But here we leave this part of the subject, till we hear from the Professor again.

Probably in no part of his book has Professor Bush discovered more sterling ingenuity than in his exegesis of the passage concerning the resurrection of many bodies of the saints, which occurred in connection with the death and resurrection of Christ: Matthew 27: 50-53. *Jesus when he had cried again with a loud voice yielded up the ghost, and behold the coil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. And the graves were opened, and many bodies of the saints which slept, arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* He says: "We are not without strong impressions that Peter's allusion to Christ's going and preaching to the spirits in prison after he was put to death in the flesh, but quickened in the spirit, will yet receive its solution from this passage." p. 210. He goes upon the presumption, or as he calls it "our assumed fact," "that the souls of the departed saints under the old economy," (as we understand him previous to Christ's resurrection,) had not entered into the full fruition of celestial joys, but were held, or as it were detained in a state of expectancy, in a state of real but imperfect happiness, a state of which the term paradise is more properly to be understood. This was the paradise in which the penitent thief was assured he should that day be with Christ." "This would bring the dying thief into the train of the ascending Savior, and it does not seem probable that his resurrection bodies at death, or received their resurrection bodies" by the operation of natural laws, "the same as is the case since the death of Christ. The only dif-

ference in the condition of the saints who died before, and that of the saints who die since the death of Christ, consists in this: the spirits of the former were held in a kind of bondage, "a state of expectancy," till his resurrection, when they were set free and went to heaven with him, while the spirits of the latter, (those who die since Christ's resurrection,) go immediately to heaven. This expectant or bondage state, "this hades or underworld" was blotted out at the death of Christ, as well as the *hand-writing of ordinances*, when of no further use!

We shall not attempt any further notice of "the important passages in the gospels and epistles usually cited as proving, either by direct assertions or plain implications, the doctrine of the resurrection of the body." The Professor says: "We are not conscious to ourselves of having submitted them to any other than a fair and unvarnished exegesis." p. 273. These passages are numerous, and his explications are full and elaborate, and well worthy the attention of the biblical student. And the conclusion of the whole matter thus far is, "that the resurrection of the body is not a doctrine sanctioned either by reason or revelation, as far as we have hitherto interrogated the testimony of each." p. 274.

Concluded next week.

## THE SABBATH AND CANALS.

C. H. Williams, Esq., canal collector at Easton, Pa., lately addressed a letter to the Canal Commissioners of that state, suggesting the propriety of closing the collector's office on the Sabbath, and desiring the Board to relieve those engaged on the canal from the unpleasant task of toiling on the Sabbath.

If it should be asked, what has the resurrection of the saints which took place in connection with the death and resurrection of Christ, to do with all this, Professor Bush can show that it has much to do with it. Their resurrection was for the purpose of "putting forth to the senses of men a visible effect, a demonstration to the outward eye, of a grand process that was going on in the spiritual world."

"The bodies of some of the saints" (who had recently died), "were in a state of sufficient integrity to be the subject of such a visible change as should symbolically correspond with the process that was going on in the invisible world in relation to their spirits." p. 221. Inasmuch as the Jews made their graves or sepulchres in solid rocks, or in caves of rocks, there is no difficulty in understanding that when the earth quaked and the rocks rent in connection with the Savior's death, the graves were opened and the bodies of the dead exposed to view. The time Christ died "was the proper hour for the visible effect which was wrought upon their bodies" to take place; but that "was not the time for their true and invisible resurrection" to take place; "for it was designed that it should be to the pre-eminence; he was to be raised as 'the first fruits of them that slept,' he was to be 'the first-begotten from the dead,' and it behooved not that the resurrection of the members should precede that of the Head. Accordingly the interval of three days elapsed before they came forth (the members being not yet) and went into the holy city and appeared in spiritual vision to many of their brethren. On that same day our Lord ascended to heaven, and who can doubt that the very company of risen saints ascended with him, forming the celestial host which adorned his advent to the portals of what was in the truest sense the 'holy city, the heavenly Jerusalem.'"

p. 217. "The true character of this wonderful event" "was, in the main, an invisible resurrection of a multitude of the saints, ordained to honor the resurrection of the Savior, with a more special and ultimate reference to the invisible glory of the ascension. It was not designed that he should enter heaven alone. An attestation was to be given to the countless ranks of celestial beings, of the efficiency of the Redeemer's atoning work. As he alone had opened heaven to their access, so he was destined to lead thither with him an immense company of disenthralled spirits, in spiritual bodies, as an assuring pledge of what should be accomplished from age to age for the rising remainder." p. 217, 18.

"The true and invisible resurrection," "the resurrection of the members," "an invisible resurrection of a multitude of the saints," of which the Professor speaks, we understand to mean the deliverance or emancipation of the spirits of all the saints, (from Abel to the penitent thief,) all of whom he considers were held or "detained in a state of expectancy," in a "state of real, but imperfect happiness," until the death of Christ. When he rose from the dead, this "invisible resurrection," this disenthralment of enthralled spirits took place, and he ascended on high, leading captivity captive. If this is not what, what is to be understood by "the invisible resurrection," we do not see how the resurrection of *moving bodies of the saints*, was for the purpose of "putting forth to the senses of men a visible effect—of a grand process that was going on in the spiritual world."

And if this is the meaning of "the invisible resurrection," we do not understand why he uses this term, in a work which recognizes no other resurrection, only that which takes place at death, when "a spiritual body is decreed." We suppose Professor Bush believes that those who died in faith before the resurrection of Christ, received their spiritual bodies at death, or received their resurrection bodies "by the operation of natural laws," the same as is the case since the death of Christ. The only dif-

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I observe that an article originating in the Courier and Enquirer, giving some statistics with regard to the strength of the British Navy, is going the rounds of the newspaper press. After stating the number of war-ships, cannon, muskets, marines, cutlasses, sabres, swords, red, blue, black and green uniforms, long lines, hussars, and all the other human and inhuman elements of this vast peace armament of Great Britain, it is then compared with that of this government, and in the language of Dr. Duncan, one of the many war-spirits of Congress, says the Doctor of the comparative strength of our naval force, "It is so little that it could be hid in the British Navy, in all the silence and secrecy of the heart of a dense and boundless forest. It is so little that you might detach its size from one wing of the Royal Navy of Great Britain, and Queen Victoria would not know that she had lost a vessel."

Now then, Messrs. Editors, "in case of a war with England"—that everlasting proposition, we might infer from Dr. Duncan, a single broadside of the whole British Navy would send ours, with all its glory and patriotism "penetrators," to the bottom of the ocean. As a war establishment, therefore, it would be decidedly insufficient "in case of a war with England," a power which a malignant patriotism is taught to regard as "our natural enemy." But what is its use as a peace establishment? Is it necessary to protect our commerce? No, not at all. Messrs. Editors, will you believe it, and impress the fact upon your readers, that the cost of our little Navy exceeds all that is earned by all the merchant vessels that sail under the American flag, above their expenses? This fact I have learned from an extensive ship-owner, who arrived at it at the end of a long and accurate calculation. I trust this fact will occur to your minds whenever you look upon the forest of masts which almost grides New York. Let your readers remember that all the American vessels engaged in commerce, and whittening every sea and ocean on the globe with their canvas wings, do not draw enough to pay the cost of their protection by the American Navy. This is governmental insurance of commerce with a vengeance! at the patronizing, paternal rate of one hundred per cent. Now, Messrs. Editors,

each head in Emerson's evangelical primer, furnished us with an interesting lesson each Sabbath for more than a year. This was followed by doctrinal and general religious instruction, and as new members joined the class, not only did it seem to become fully rooted and grounded in the truth, and able to defend themselves against the eager sectarians around us, but in the space of three or four years, sixteen of the class were hopelessly converted, and thus not only has the church been strengthened by the addition of intelligent and stable members, and our Bible classes furnished with valuable teachers, but the strong meat of sound doctrine, as aided by the impulse of elevated religious feeling, has called forth a vigor and activity of mind that has resulted in a degree of intellectual effort and improvement which is beginning to be deeply felt in our community, in favor of the truth of sound morals, and of the interests of education.

This lends me to notice the social and mental training of the young which are intimately connected with their religious improvement; for if it be true, that ignorance is the mother of that bigotry which has been misnamed devotion, it is no less true that she is the mother of error, for unless one is able to give a reason of the belief as well as of the hope which is in him, he is peculiarly liable in these days of high excitement, to be blown about by every wind of doctrine. As my people had been stood among you and seen what a game you play with human nature, for ten for twelve years, and had often changed ministers, the young seemed at first distant and difficult of access. The advantage gained by New England ministers of days gone by, from regularly meeting all the children of their flocks for the purpose of catechetical instruction, has been lost in these days of Sabbath schools, and where no substitute for it has been adopted, it is not strange that the young should constantly be seeking a change of ministers, or should be drawn away from the fold of their fathers to enclosures where the shepherds in their proselyting zeal are peculiarly attentive to, and familiar with the young. Many of our pastors have more power in the way of kind and social feeling, if they would rightly avail themselves of it, than they have in preaching; and hence it is not strange that from neglecting to cast the strong but gentle bonds of social interest and affection around the hearts of the young they are often compelled, mainly by the influence of the young, to leave their fields of labor. It is also true, that parents are greatly influenced in their feelings and opinions as to a minister by the feelings of their children. He therefore who, as a pastor, has secured in a high degree the respect and affection of the young of his flock, has commonly by this same means gained a strong hold on the hearts of parents also. It has been well said that a pastor should be preaching as a candidate to the young of his congregation, thus striving to gain a strong hold upon them. He must, however, get nearer to their hearts than he can in the pulpit, if he would hold them fast.

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four glorious little Navy were safely moored within "Davy Jones' Locker," do you believe that the rate of insurance on American merchant vessels would advance 1-2 per cent. in Wall street? For one, I wish that the disproportion between our Navy and that of Great Britain were fifty times greater than it is. We should be the stronger and richer for it. There would have been a hundred times more commerce in the world had no war-ships ever been launched upon the ocean. They are the "natural enemies" of all commerce, civilization, and Christianity. They breed distrust, jealousies and animosities wherever they go. Swaggering like tall, full-fed, arrogant bullies from port to port, they interrupt the natural course of trade, and then consume all that the spread canvass of the world can earn. The British Navy! were it all anchored by the side of the Royal George, Great Britain might yet be the mistress of the world and queen of the seas.

E. B.

A WORD TO THE ROMANISTS OF GERMANY ON THE NEW YEAR OF 1845.

(The following appeal by the Roman priest Kovar, who has set the European continent on fire about the impotence of Christ's sinless coat, is one of the most remarkable documents in the history of Babylon the Great, since the days of Luther, Zuingli, Calvin and Knox.)

You of the Romish hierarchy! I have stood among you and seen what a game you play with human nature, for ten for twelve years, and had often changed ministers, the young seemed at first distant and difficult of access. The advantage gained by New England ministers of days gone by, from regularly meeting all the children of their flocks for the purpose of catechetical instruction, has been lost in these days of Sabbath schools, and where no substitute for it has been adopted, it is not strange that the young should constantly be seeking a change of ministers, or should be drawn away from the fold of their fathers to enclosures where the shepherds in their proselyting zeal are peculiarly attentive to, and familiar with the young. Many of our pastors have more power in the way of kind and social feeling, if they would rightly avail themselves of it, than they have in preaching; and hence it is not strange that from neglecting to cast the strong but gentle bonds of social interest and affection around the hearts of the young they are often compelled, mainly by the influence of the young, to leave their fields of labor. It is also true, that parents are greatly influenced in their feelings and opinions as to a minister by the feelings of their children. He therefore who, as a pastor, has secured in a high degree the respect and affection of the young of his flock, has commonly by this same means gained a strong hold on the hearts of parents also. It has been well said that a pastor should be preaching as a candidate to the young of his congregation, thus striving to gain a strong hold upon them. He must, however, get nearer to their hearts than he can in the pulpit, if he would hold them fast.

CHARLES ROCKWELL.  
Concluded next week.

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each head in Emerson's evangelical primer, furnished us with an interesting lesson each Sabbath for more than a year. This was followed by doctrinal and general religious instruction, and as new members joined the class, not only did it seem to become fully rooted and grounded in the truth, and able to defend themselves against the eager sectarians around us, but in the space of three or four years, sixteen of the class were hopelessly converted, and thus not only has the church been strengthened by the addition of intelligent and stable members, and our Bible classes furnished with valuable teachers, but the strong meat of sound doctrine, as aided by the impulse of elevated religious feeling, has called forth a vigor and activity of mind that has resulted in a degree of intellectual effort and improvement which is beginning to be deeply felt in our community, in favor of the truth of sound morals, and of the interests of education.

This lends me to notice the social and mental training of the young which are intimately connected with their religious improvement; for if it be true, that ignorance is the mother of that bigotry which has been misnamed devotion, it is no less true that she is the mother of error, for unless one is able to give a reason of the belief as well as of the hope which is in him, he is peculiarly liable in these days of high excitement, to be blown about by every wind of doctrine. As my people had been stood among you and seen what a game you play with human nature, for ten for twelve years, and had often changed ministers, the young seemed at first distant and difficult of access. The advantage gained by New England ministers of days gone by, from regularly meeting all the children of their flocks for the purpose of catechetical instruction, has been lost in these days of Sabbath schools, and where no substitute for it has been adopted, it is not strange that the young should constantly be seeking a change of ministers, or should be drawn away from the fold of their fathers to enclosures where the shepherds in their proselyting zeal are peculiarly attentive to, and familiar with the young. Many of our pastors have more power in the way of kind and social feeling, if they would rightly avail themselves of it, than they have in preaching; and hence it is not strange that from neglecting to cast the strong but gentle bonds of social interest and affection around the hearts of the young they are often compelled, mainly by the influence of the young, to leave their fields of labor. It is also true, that parents are greatly influenced in their feelings and opinions as to a minister by the feelings of their children. He therefore who, as a pastor, has secured in a high degree the respect and affection of the young of his flock, has commonly by this same means gained a strong hold on the hearts of parents also. It has been well said that a pastor should be preaching as a candidate to the young of his congregation, thus striving to gain a strong hold upon them. He must, however, get nearer to their hearts than he can in the pulpit, if he would hold them fast.

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